

God Demands of Men Definite Belief and Definite Service

A SHORT CHAT—by the Editor.

THE church must ignore creeds. All people do not like olives, and by the same token all people cannot be expected to worship alike. —Dr. Chas. L. DeBow (Methodist), Dallas, Texas, Nov. 16, 1919.

According to the minister's logic, all children should not be obliged to go to school, since not all like to study; all people should not be expected to obey the laws of the land, because many of them are not inclined to do so. It is the duty of the creature to obey the Creator, as it is the duty of the citizen to obey the authority of the State, as it is the duty of the child to obey the parent.

Almighty God's revelation contains definite teaching, which constitutes a creed, and it must be accepted unless one wishes to risk unpleasant consequences.

For fifteen hundred years practically all Christians of the world did acknowledge the same creed and worship alike; this represented Christ's ideal of oneness among all His followers, of "one fold under one Shepherd." Agnosticism, infidelity, indifference found a large following in this world only after the unity of Christendom was broken four hundred years ago; and the more people are left to themselves to accept or reject a creed, the more will indifference and rationalism progress. Christ says: "You shall know the truth"; He made it possible for people to know it; hence, people are not excusable if they do not know it, and knowing it, live in accordance with its provisions. Christ's last injunction to the Apostles was: "Teach them to observe all things whatsoever I have commanded you." These "all things" were definite teachings and instructions. When St. Paul said: "Even if an angel from Heaven preach a different gospel from what we have preached, let him be accursed", he certainly referred to a definite creed or set of teachings, and did not leave it to the option of the people to accept it or reject it.

A creed is nothing more than religious revealed truth put in definite shape; hence the acceptance of the truth is tantamount to adherence to a creed.

For two thousand years the Israelites, God's Chosen People before Christ, believed and worshipped alike; the Christian Church, of which the Israelitic Church was a faint pattern, should be more perfect in its unity. If it became divided before it lasted as long as the Jewish Church did, it was because false teachers disregarded the positive orders of its Founder.

Three hundred million Christians believe and worship the same today, and their faith does not differ from that professed by the Western Church for more than a thousand years, and from that propagated by the Apostles and their successors in Asia nineteen hundred years ago.

Continue to tell people that they may believe as they please, and you are not only opposing the orders of the Master, but you are assisting in the destruction of Christianity altogether. Man's relations with God which he cannot get away from, and God demands definite belief and definite service.

How a Genuine Democracy Would React on the People

By Rev. Dr. William J. Kerby, Secretary of the National Catholic Charities.

Industrial power, after gaining lordship over millions of lives, had been as keen in understanding the social limitations under which it should have worked, the laboring class had never been led to conditions that we have known.

If the laboring class itself, in spite of colossal wrongs and long delayed justice, had been able to maintain the highest sense of duty that holds men true to the larger ideals of whatever race, we might have been spared many sad pages in our history.

If those to whose hands civil authority was given as a sacred trust, had had the gift of wider vision and deeper consecration to general welfare, the rights of the weaker classes would have had earlier definition and the more effective sanction than they have known.

Causes of Unrest.

"Had our citizens been as noble in spirit as all of their civil duties as they have been alert in claiming their civil rights, we would have been spared much grave concern."

"A citizenship, that hates taxes and loves dividends is not fit for democracy. A citizenship that feels no stirring of moral indignation at social injustice, is not fit for democracy. A citizenship that is indifferent to civil rights and trims its vision of duty to fit the demands of partisanship, is not fit for democracy."

How Easily the "Intellectuals" Are Deceived by Spiritualism

By Adelaide Margaret Delany.

IN the remaining days before I handed over the proteges to their special patron, I had the opportunity to talk quite confidentially with one of this quartette. She happened to be the girl from "Dixie." There is a strong affinity between Southern women and me. They seldom lack humor for charm, and where they break away from the Southland to work out their destinies north of the Mason and Dixon line, they show a surprising amount of energy and resourcefulness. This particular Southerner had made me acquainted with a great deal of her early history.

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"Democracy is primarily an experience in character. Democracy implies that education, religion, home, public opinion, public leaders, do their full first share in setting up effective ideals of life, leaving to coercion a minor but none the less honorable role in bringing order to the world. Conscience, not a jailer, is the symbol of democracy."

Strengthen Sense of Duty.

"No social institution, that is founded on rebellious hearts, can be stable. Our moral, spiritual, social task to purify and strengthen the general sense of duty; to convince the world of the social, no less than the spiritual, value of renunciation and sacrifice."

"This is the last analysis is a moral task. It is the task of the religious forces of the Nations. If religion has this social mission in the form of personal welfare, may we not feel reassured since our own dear Church brings so much of truth in its message, so much of promise in its resources, so much of strength in its sacramental ministry, so much of spiritual appeal in its effective word and its historical power?"

"If each of us will but understand the glory of this present opportunity for us and for the Church, may we not hope that as a body, we shall stand forth our own witnesses by the grace of God?"

During the promenade after the lunch, on the last day the Georgia representative and I were companion pedestrians. Of the group she seemed to have the quickest mentality. I was curious to discover how deep-rooted with her was this psychic mania and became inquisitorial.

"Whom do you try to speak with when you consult the medium on Saturdays?" was my first question.

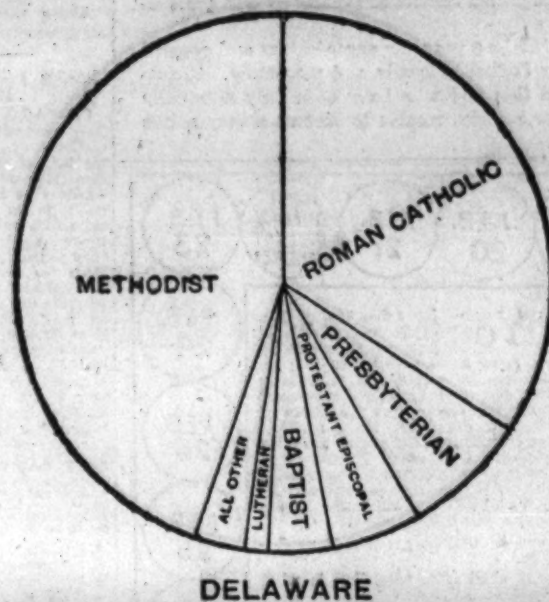
"My own dear mother," came the soft reply.

"Did your mother ever consult mediums while she lived?" The question shocked her finer sensibilities. She replied with energy, as if to vindicate her mother's memory.

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Total population (Gov't. report for 1916)	202,322
Number of people affiliated with all churches	86,524
Whites	75,585
Negroes	10,989

Number of Catholics 30,183
35 per cent of church goers
14 per cent of total population



Illiteracy (1910)	13,240
Crime (prison offenses, 1910)	290
Divorces (1916)	210

The Disorganized Catholics of the United States Are in Sore Need of Leadership

THE conditions we have been describing in this paper will soon be ancient history. By the grace of God, and under the intelligent leadership of the hierarchy, a new era has dawned for the Church in America.

Out of that evil thing, war, is coming a great good—a Catholic organization and co-operation built on broad national lines. Before me as I write, lies the latest Bulletin of the National Catholic War Council. Already I see the fruits of organized effort. The table of contents alone, is a revelation. "Our Far Flung Working Line," the first article, gives an interesting view of the wide and diversified nature of the Council's work in France and Belgium. Before the war, was there any preparation on our part? Practically none! There were no resources. There was no national social activity. But out of the haze of battle smoke, out of the reek of poison gas, out of the blood and the misery of it all, came our far flung working line of chaplains, of K. of C. men, of social workers, of nurses—a heroic organization which arose in a night. By common testimony, Catholic organizations surpassed other organizations, vastly richer in wealth and experience. In the grand old Christian spirit of charity, the Catholics worked, not in the name of a cautious and static

Joseph A. Murphy, D. D., St. John's Seminary, Brighton, Mass.

tical Christ. Everything free, and everybody welcome. They made no distinction of creed, of race, or of color. We have played our part well in the Great War, and now we shall hear more often, and more deservedly that well-worn phrase: "What I admire about the Catholic Church is its wonderful organization!" After the War, the words have some meaning.

The second article of the Bulletin is even more heartening than the first. It tells us that the National Catholic War Council is not to be disbanded, but that: "It has been placed upon a permanent foundation by the establishment of the National Catholic Welfare Council, which is the hierarchy of America." One is reminded again of those inspiring words spoken to the apostles after the Resurrection: "Go, therefore, teach ye all nations. . . Behold I am with you all days, even to the consummation of the world." These words were not addressed to the individual apostles, but to the hierarchy united with Peter. Thank God—thank God that we have lived to see this day of united action, for He Who is Truth, will teach the American hierarchy, and direct their efforts to the greater glory of God, the salvation of souls, and the welfare of our beloved country. Educational and social work, the

development of a Catholic press, literature, lay societies, home and foreign missions—a truly wide field for Catholic effort and organization is presented to our vision. We have the men, we have the money. All we need is direction and organization. Lord, Thou hast the words of eternal life. To whom else shall we go?

"Fatherless Children of France." Good. Let us never forget that we are a branch of the Church Universal. "I am the vine; you are the branches." We are all members of one body. When any member suffers, we too must suffer. Let us be Catholics; first, last, and always. The interest of the Church Universal is our interest.

"Our Fight on Evil Films." "Free Clinical Service." "Free Employment Bureaus." Splendid! We can revive the great service to the people of the mediaeval Church, with its schools, its libraries and guilds, its hospitals and universities. The Catholic Church is not a Sunday institution, but a work-day Church, which enters with sympathy into the problems of the sick, the unemployed, the poor and the wretched, wherever found. These were the friends of Christ, and they have ever been the friends of Christ's Church. They are our pride, our strength, our crown and our glory. The poor we always have with us.

Yes, we feel already the effect of

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News Items of Interest to Our People Culled From the Non-Catholic Press

REV. DR. A. LINCOLN MOORE (Baptist)

"We may differ from the Catholics, but we must admit that Church has built up the finest ecclesiastical organization the world has ever seen. We should profit by the methods of others. If you save the young, you will solve the problems of the next twenty years. And as goes America, so goes the world. If they stumble and fall, the Church should lift them up and point to high ideals. We should reach out and save the young."

"The Roman Catholic Church of America is more American than Roman. We may learn loyalty from our Catholic friends. Have you noticed the loyalty of the average Catholic? I admire loyalty and you will find it in a remarkable degree among Roman Catholics. In camp I found that among the 3,600 men in the regiment there were about 650 Catholic boys and I noticed that at the early morning Mass on Sunday you would see practically every one of the 650 in line going to service. It was never too warm, too cold or too stormy for them to venture out."

"The same thing is noticed in civilian life. That loyalty to the Church that impels a man to attend its services without considering self is commendable. The loyalty that leads men and women to arise on a stormy day at 5 or 6 a.m. shows a deep love for the Church services. We Protestants who would be out of bed at 6 a.m. would be apt to look out of the window and say, 'It is too stormy, I

guess I will not go to church at this time.'

"The average Roman Catholic is pretty familiar with the doctrines of his faith. The average Protestant is not so well informed. He frequently does not know why he is a Protestant, except that his parents were before him. He cannot give a concrete reason for the faith that is within him. The Roman Catholic never criticizes the pastor. He may have thoughts about the shepherd of the flock but maintains silence. We, as Protestants, ought to learn a lesson here and refrain from hyper-criticism of the clergy. We can also learn from the Catholics reverence for sacred things. Irreverence is common among Protestants. It manifests itself when in the house of the Lord. There is too much listlessness, looking around every whispering that is sometimes appalling. When we enter the Church of the living God we ought to leave behind all worldly thoughts. The Catholic, when passing an edifice, will touch his hat. He recognizes that here is the house of God. It is the reverence of early training. There should be more solemnity and devotion in the sanctuary. We should learn the lesson in the training of the young."—Washington (D. C.) Star, Feb. 8, 1920.

landlords and the only solution is to grant Ireland the right of self-determination."

"The Rev. L. M. Powers, in a sermon on 'What About Ireland,' made this statement in the Universalist Church last night.

"No one acquainted with history can deny that the conquest and occupation of Ireland is a story of long-continued perfidy and injustice," said Dr. Powers.

"Even today," he continued, "£135,000,000 a year are being taken in rents and taxation from which the country receives no benefit, and this, despite the fact that Irish peasants can secure land on better terms than the English farm laborer, 100,000 English find jobs in Ireland, most of them sinecures."

"The police force in Ireland, known as the Irish Constabulary, is needlessly large in numbers and cost. English management of the Irish question has kept Ireland poor and dissatisfied and has been a weakness to the British Empire. During the war when soldiers were needed most on the Continent, England kept 50,000 all the time in Ireland."

"Dr. Powers pointed out that religious differences in Ireland were dying out with the co-operation in industry of both Catholics and Protestants."

"A large number of the Irish have decided that if they must fight it is better to fight for themselves than for their enemies," concluded Dr. Powers.—The Washington Herald, January 26, 1920.

Educational Data on States 'neath the Stars and Stripes

DELAWARE

THE "Diamond State" is one immense market garden and orchard for the North, especially the great cities, New York, Philadelphia, and Baltimore. Being predominantly agricultural, its manufacturing industries concentrate around its one big city, Wilmington.

Here the first iron sailing vessel in the country was built in 1854. This city has several of the largest morocco plants in the world. A few miles from here the great powder works, founded by the ex-Rev. E. I. du Pont de Nemours in 1802, are located, being the oldest and largest in the country. About seven-eighths of the world's vulcanized fiber is made in this State, because its waters, like those of Ireland for linen, are particularly adapted to the manufacture of this fiber.

The people from the earliest times were successively governed by Swedish, Dutch, and English rulers, with little legislative power until the time of William Penn. In 1682, Penn purchased from the Delaware Indians a tract of land bounded on the east by the Delaware River, and extending into the interior as far as a man could walk in three days. At the end of a day and a half, Penn, accompanied by Indians, decided that it was as much land as he wished. After his death, this distance was increased from forty miles to seventy miles by a party of expert walkers.

Delaware has the smallest number of counties of any state in the Union, having Kent, New Castle and Sussex.

The Society of Friends erected their first meeting house in Delaware in 1687, being probably the most influential and respected class in the State. The Apoquinimick Mission was established in 1750 by the Jesuits.

The first missionary in these parts was the Jesuit, Father White, who like another dauntless voyager returned to the old world in chains, dying in London. In the whole world today there are 17,205 Jesuits, the Society of Jesus having been founded by St. Ignatius of Loyola, for mission work in foreign fields. It takes seventeen years to make a Jesuit, and no man is approved by the Society as a formed Jesuit until he has gone through successfully this rigorous spiritual probation. Their course of studies comprises: Fundamental, Moral and Dogmatic Theology, General and Special Metaphysics, Biology, Pedagogy, Cosmology, Chemistry, Ethics, Physics, Astronomy, Mathematics, Logic, Canon Law, Theology, Sacred Rhetoric, Hebrew, Sacred Scriptures, Ecclesiastical History, Patrology, History of Philosophy and Archaeology.

In 1816 St. Peter's, the second church in the State, was built by Father Kenny, and enlarged and beautified since, is now the cathedral of the diocese of Wilmington, which was erected in 1868.

Education is fostered with care, separate schools are maintained for colored children, their schools sharing equally with the white in the state school fund; they have a State Agricultural College near Dover, and there is a Catholic Colored Orphanage at Clayton.

Wilmington has had three bishops, Right Rev. Thomas A. Becker, who was consecrated in 1863, and transferred to Savannah in 1886. His successor, Right Rev. Alfred A. Curtis, a convert to the Church and a very saintly man, retired before his death, and was succeeded by the present incumbent, Bishop Monaghan, whose see also embraces the Eastern Shore Counties of Maryland and Virginia.

Historical Fraud Impossible in New Testament Writings

By Rev. H. C. Hengell, Madison, Wis.

HERE are persons who court a certain cheap notoriety by questioning or denying the historical value of the New Testament. As indicated in former articles of this series, however, serious scholars of all creeds and none admit the historical truthfulness and honesty of the New Testament authors. What had these authors to gain by fraud or fiction in the matter? Why preach Christ to the disadvantage of themselves and their own race? Why be "accursed and charged that they should not speak at all in the name of Jesus," why endure suffering and martyrdom for a mere fraud?

The whole content of the New Testament writings rings so true that they have captivated the men of the loftiest intellect and noblest heart that the world has ever known. Imagine such multitudes, such intellects, such hearts, caught by a conspiracy to foist a stupendous lie upon the world! The success of such a conspiracy would be a miracle far more wonderful than any miracle related in the New Testament. There are many poor "nuts" in this world, but the poorest "nuts" are those who talk as if Christianity were historical fraud. Attention is sometimes called to the fact that writers of the New Testa-

ment do not always agree in accounts of the same events, but these disagreements affect only unimportant details and are themselves evidence of the lack of conspiracy among the different writers. When witnesses are planning a fraud they agree even in minor details. Honest historians in the recent war agree fully on the main events, but they differ widely in the account of details. So, too, the New Testament writers agree on all important events and differ only in small details.

Love of truth alone could compel the New Testament authors to describe themselves (Apostles) as poorly educated, "foolish and slow of heart, jealous, cowardly, etc." Dishonest writers would have tried to curry popular favor by picturing a Jewish Messiah; namely, an earthly prince, and an earthly kingdom. Dishonest writers would have given us a different Christ; they would not describe Him as a poor artisan, tempted by the devil, taking pity on Magdalen, the friend of sinners, agonizing in the garden, powerless before His tormentors, or desolate upon the Cross. No Jew ever dreamt of such a Savior. No Jewish prophet, no New Testament writer to the present day, could have presented anything so sublime as our Lord's teaching, the Sermon on the Mount, parables, etc. Only facts could make such a narration possible.

Let the Returned Soldier Continue To Be Brave at Home

(By Rev. Albert Muntsch, St. Louis University)

WE are exceedingly proud of our American soldier-boys, as we are shown them in bulk—clean brave, unselfish. Tears of joy come to our eyes as we reflect on the type in our mind—the chevalier of long ago, sans peur et sans reproche realized in our day. Having the wings of High Purpose and armed with the glittering lance of his grand morale, which should hold at his feet every unworthy thing—and plunge into the social mire which overpreads our fair land! Alas! alas!—he was Samson on his way to Berlin,—but, returning to his own country, rather too eager to rest on his laurels and glut himself with every pleasure in sight—he meets Deliah—and he is a man no more. . . . The Angel in Khaki unmanned—how terrible!

Yes, soldier-boy! for Deliah's sake, as well as for your own soul, keep your wings of High Purpose—keep your keen lance of Morale—keep your habit of discipline and self-command! You are coming home with an incomparable prestige and unexampled moral pre-eminence. Beware of your power, and see that you use it to discountenance the vices of society—to make the girls feel that you hate and

save. His judgment will not depend upon what he did in the Great War—but after. Will he lay off his wings of High Purpose and become a pleasure-seeker? Will he cast aside the consecrated spear of his grand morale, which should hold at his feet every unworthy thing—and plunge into the social mire which overpreads our fair land? Alas! alas!—he was Samson on his way to Berlin,—but, returning to his own country, rather too eager to rest on his laurels and glut himself with every pleasure in sight—he meets Deliah—and he is a man no more. . . . The Angel in Khaki unmanned—how terrible!

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Children's School and Playground

CALENDAR FOR THIS WEEK.

22 S. 1st in Lent—St. Peter's Chair
23 M. St. Peter Damian.
24 T. Vigil—St. Mathias.
25 W. Ember Day—St. Mathias.
26 T. St. Tarasius—St. Walburga.
27 F. Ember Day—St. Nestor.
28 S. Ember Day—St. Leander.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is a Pastoral Letter?
Who must fast?
Who are dispensed from fasting?

What other forms of penance does the Bible recommend?
What if one be in doubt whether he is obliged to fast or not?

GOSPEL MEASURE.

(By Troella V. Mills.)

Grandmother Barry beamed as Miss Collins came over with her sewing basket. "Draw a rocker near the window, Virginia, for I want you to help me with a bit of stitching. Whip on this lace, that's a dear."

Roses bloomed on the wrinkled cheeks, the eyes were brilliant with excitement, while the blue-veined hands turned the thin wedding ring.

"How well you look—you're getting prettier every day. Be real neighborly Grandmother, and tell me your secret of beauty."

"The happiness."

"Teach me how to be happy, so that at your age—"

"Seventy, I am," proudly supplemented Mrs. Barry. "Well, 'tis a long story for it starts with my childhood. I'll never forget it—our turnip point. We were very poor—land poor, and I can see our little cabin with the twilight close in of an early spring evening and a low fire in the grate throwin' fitful shadows as my father figured the comin' taxes and mother rocked the baby. Wisp of a child that I was, I shared their discouragement as they spoke of hard work

scant crops and no gettin' ahead at all. At last father took a paper lighter and lighted the lamp—matches were precious in those days, and we didn't waste carbon oil either. He took the Bible and turned the pages in a dispirited manner until he came to the sixth chapter of St. Luke. "Mary, it reads here: 'Give, and it shall be given unto you: good measure and pressed down and shaken together and running over shall they give unto your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.' Do you believe that's true?"

"The Bible's always true, John," my mother answered.

"The next Sunday when we went to Mass at the little mission church ten miles away, we children each had a penny, and father and mother had a little loose change—the exact tenth of our meagre ready money. On the road home, I held little Charlie as David Laughlin could ride in front with father. Before the week was out, father had sold him the lower meadow. That summer the Laughlins built a house that looked like a mansion to us. Better neighbors never lived—their prosperity sort of flowed over to our acres. Many's the time I was asked to help Mrs. Laughlin and I now see 'twas but her way of showing me the thrifter way o' doin' things."

"When we were to have a little church, father gave the best land from the upper farm, and from that day it seemed as though a blessing floated over the valley. From my earnings I put a bit of silver in the plate as often as I could. At twenty I plighted my troth to Dennis Barry. Ah! those were ten happy years—how short they were," mused the frail old lady, fingering the thin golden circlet.

"'Twas hard to be left with three children and before I started to manage the farm myself, I gave a brave share to the little church, and God prospered the widow's land and cattle."

"Denny was twelve when the school was wished for. We older women know what it is to work early and late at church fairs and suppers and bazaars and quilts, and all them old back-breakin' ways o' trying to persuade people to give to their Maker some little part of His goodness to them. I sold the lot and

gave the price. It comes back a hundredfold years later, for when the street cars came, I give them the right o' way, instead o' fightin' them; then I had the farm laid out and sold the lots, an' a tenth part always went to the Lord."

"There were shadows, Virginia, lots of them. Little Grace died, the crops failed betimes and the barn burned, but when things were darkest I always gave a bit extra—to share my poverty with my Master. Somehow I've been able to give a mite more each year, an' I always give it in the springtime."

"When one really thinks about it from a business standpoint, December 31st is about the poorest date on the calendar for repaying, if I dare use that word 'repaying,' the Giver of all good gifts," said Virginia.

The silvered head nodded; the tremulous lips said: "A penny was the only coin my little hand ever knew until I was in my teens, then I gave a bit o' silver. Dennis never begrudged the occasional greenback that we put in the collection basket. When he was gone, I worked hard, but my tithes grew bit by bit as though the rosary of my life counted its decades by the years of my toil and tithes. An' this is the cause of my happiness today, this mornin' I gave a \$500 Liberty Bond for the buildin' of a little mission chapel. Will you be after helpin' me with the lines? My hands are not so steady any more. Yes, 'tis a happy day, my gift to those already home, for 'tis the anniversary of our weddin' day—an' God has been true to His promise of Gospel Measure."

Girls and Young Ladies!

During the holy season of Lent think seriously of the great merit of the religious life, and pray the "kindly light to lead you on." Those who think they would like to serve God for life in religion may write to Our Sunday Visitor, and we shall have literature sent to them. Address "S. V." care Our Sunday Visitor, Huntington, Indiana.

Will you not now pay 2 CENTS for Our Sunday Visitor at the church door as cheerfully as you formerly paid ONE CENT? Ours is still the cheapest religious weekly paper published. Encourage us, encourage your pastor, encourage the ones who have the paper for sale.

their numerous treasury. Pope Clement XII, in his Apostolic Constitution extending the devotion to the whole world, expressly forbids preachers to specify the Indulgences which may be gained. It is well to remember that the essence of the Devotion is meditation on the different incidents in the sorrowful journey of our Lord to Calvary. The Way of the Cross is a meditation, not a series of vocal prayers. While the Indulgences attached to the Stations cannot be specifically stated, it is safe to assert that there is no devotion in the Church so richly endowed and none which enables us more literally to obey the injunction of our Lord to take up our cross and follow Him.

Dangers to Faith in the Big Institutions of Learning

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does not apply to his dinner table. Does he understand the mystery of the vegetables he eats? Does he understand the black cow that eats green grass and gives pure white milk? No, he does not.

"Life is mysterious. Everything about us is mysterious. Even our food is so mysterious we have to have food laws. I eat radishes. I eat them in the morning, at noon and at night. I also eat them between meals. I do not understand their mystery, but I like them. The mystery does not bother the atheist in the dining room, only in church."

"If the Bible is man-made, why do not the men of today, with all their learning and progressive ideas, get together and compile a better book than the Bible? If the Bible is man-made, let them get together and make a book to take the place of the Bible. If they cannot do it, let them admit that the Bible was made by some Force higher than man or that man has so degenerated he can no longer make such a book."

WANTED—MEN AND WOMEN FOR GOVERNMENT JOBS. Hundreds men-women clerks, is or over, wanted \$50 to \$150 month. Common education sufficient. If interested write immediately to Franklin Institute, Dept. P778, Rochester, N. Y., for free list of positions now open.—Adv.

In this issue will be found a diagram indicating how to cut up a piece of linen so that there will be no waste.

When sending subscriptions state whether same are renewals or not.

Contributions To Our Funds

The following amounts were contributed to the different funds from February 5th to February 12th:

For Education of Priests for Poor Peoples	\$4.00	Total—\$317.82
For Literature Propaganda in New York	11.00	Total—\$328.82
For Colonial Station of Clergy at Washington	2.00	Total—\$330.82
For Our Sunday Visitor Building Fund	2.00	Total—\$332.82
For Foreign Missions	20.00	Total—\$352.82
For National Shrine	33.00	Total—\$385.82
For Marian Schools	25.00	Total—\$410.82
For Home Mission Society	6.00	Total—\$416.82

\$35.00—John, Ohio; \$20.00—Detroit, Ill.; Jersey City, N. J. \$15.00—Baltimore, Md.; \$10.00—St. Louis, Mo.; \$10.00—St. Paul, Minn.; \$10.00—Chicago, Ill.; \$10.00—New York, N. Y.; \$10.00—Philadelphia, Pa.; \$10.00—San Francisco, Cal.; \$10.00—Los Angeles, Cal.; \$10.00—San Diego, Cal.; \$10.00—Portland, Ore.; \$10.00—Seattle, Wash.; \$10.00—Tacoma, Wash.; \$10.00—Vancouver, B. C.; \$10.00—Portland, Me.; \$10.00—Boston, Mass.; \$10.00—New Haven, Conn.; \$10.00—Providence, R. I.; \$10.00—Hartford, Conn.; \$10.00—Springfield, Mass.; \$10.00—Syracuse, N. Y.; \$10.00—Albany, N. Y.; \$10.00—Buffalo, N. Y.; \$10.00—Rochester, N. Y.; \$10.00—Schenectady, N. Y.; \$10.00—Watkinsburg, N. Y.; \$10.00—Utica, N. Y.; \$10.00—Binghamton, N. Y.; \$10.00—Brooklyn, N. Y.; \$10.00—Queens, N. Y.; \$10.00—Manhattan, N. Y.; \$10.00—Bronx, N. Y.; \$10.00—Richmond, N. Y.; \$10.00—Westchester, N. Y.; \$10.00—Orange, N. Y.; \$10.00—Saratoga, N. Y.; \$10.00—Albany, N. Y.; \$10.00—Schenectady, N. 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After Dinner Story

Max of the North

By Magnus A. Bruce.

CHAPTER SIXTEEN.

The Fatalist.

(Continued)

Max Gilbert tried hard to make up for the deficiency of numbers by in-
jecting the remainder to greater ef-
forts. His position, however, became
more and more critical, till, giving
the order to leave strongly at a rope
attached to a swaying wall, he turned
about to see his men in utter and
tollen mutiny.

To be left in this predicament with
three hundred thousand dollars had to
be saved drove him to desperation.

"Heave to!" he shouted once more
but no one would.

"Heave above!" he cried, leaping
wild-eyed among them.

"Heave to. We'll save the rest of
the city."

"Heave, I say," he cried gesticulat-
ing frantically, and almost grasping
them in physical coercion. "I beg of
you to heave," he continued madly.

"I must save the three hundred thou-
sand. Help me, or I'm ruined. Three
hundred thousand dollars must be
saved; you must help me. I must
save the rest of the city."

"Heave to, I beg of you, or the
company is ruined."

His own words corroborated their
private suspicions, and they turned
their backs upon him.

Wild-eyed with desperation, he
leaped towards the burning building
and grasping the hawser pulled at it
alone, thinking in this insane moment
to perform a deed that required the
combined strength of twenty men. It
was useless and he could only fall
back in exhaustion. He was deserted.

Just then he found himself kindly
addressed by a policeman who had
separated himself from the crowd.

"It is better that you give up, Mr.
Gilbert. Some damaging report has
been spread amongst these people
and as a consequence they refuse to
work under you any longer. They're
already clamoring for a different
leader."

"MAX OF THE NORTH," in book form, may be procured
from Our Sunday Visitor, Price \$1.00.

"More than that," he continued in
a lower tone, "your life is in danger
and if you wish to escape bodily in-
jury you better leave Hull immedi-
ately. Three of my men will follow you
across the bridge to see that they do
not put their threats into execution."

Max Gilbert, smoke-begrimed, desper-
ate, tattered, did not design a reply,
but bowing to the inevitable, walked
slowly and almost feebly from the
scene of his late operations. Not one
word did he utter on his way to the
bridge, where the three policemen
left him to proceed alone.

Once within his own home, the
recollection of an unwell sister made
him bravely assume an artificial
cheerfulness, and carefully washing
all trace of smoke from his face, he
donned his every-day clothes and
turned his steps to her room.

On the way he met the housekeeper
whose sudden brightening up showed
how relieved she was at his return.

"Oh, I've been in such a fright," she
began with upraised hands. "I didn't
know whether I was to pack the fur-
niture, call Doree, or what."

"Let the furniture remain where it
is," he answered shortly. "How is
Doree?"

"She's sleeping," she answered.

"Her forehead is just covered with
perspiration. I believe she is very
sick."

He turned about, thinking it better
not to disturb her repose.

Max Gilbert tried to content him-
self in the office, but that intense de-
sire to see the end of his disasters
forced him into the street once more.

Securing an isolated position, apart
from the vast throng on Parliament
Hill, he again turned his eyes to the
city across the river. By the apas-
modic puffs of smoke in a certain di-
rection, he knew that the work of
making a gap before the fire was still
progressing. The conflagration how-
ever, had made such rapid headway
that he feared for the success of the
undertaking. How far they had pro-
ceeded in their saving method he could
not distinctly discern.

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the getting of subscriptions more difficult, because even at 75c
the paper costs less than the bare commission which is allowed
a person who comes from out of town to gather a subscrip-
tion for any other paper or magazine. Many people might
like to take advantage of our offer for a three-year's subscrip-
tion for \$2.00.

Then suddenly the blasting opera-
tions ceased, and a huge frame tenement
that was to be torn down, be-
came enveloped in the devouring
flames.

"They've lost," he cried in anguish.

"The fire is upon them."

All doubts vanished when not long
after a mountain of fire burst from
the huge Match Manufacturing Com-
pany.

He buried his face in his hands and
sank wearily on a boulder behind him.

Max Gilbert was humbled to the
earth for his proud self-confidence and
his temptation of the God to Whom
he made himself equal. Bitterly he
realized how, through his sin, a thriv-
ing company was virtually ruined and
friends who had trusted him with their
last dollar must wait in vain, not only
for dividends, but for the principle on
which they had placed so much hope.

All the cash was consumed and that
half million dollars of subscribed capi-
tal must be used to partially make up
for this tremendous loss. What his
enemy Chester could not personally
effect, was left to the accomplishment
of a higher Power. "Chester! Che-
ster!" he murmured, though no longer
vindictively. This was the enemy
who would garrote the last dying ef-
forts of the "Western World."

"The people! the people!" he cried
to himself. "They are innocent; they
should not suffer."

"I deserve it," he continued bitt-
erly. "I made myself a God, thinking
that no misfortune dare befall me. I
forgot the existence of a higher
Power which claims its share in the
deeds of men; which must be asked
for success and thanked for its giving.
The good fortune which followed me
I attributed totally to my own efforts,
thinking I was the dispenser."

"The hundredth chance," he repeat-
ed incoherently. "God does not gamble
with men,—it is an insult to His
face,—it is tempting Him. There is a
God Who wants our prayers and our
adoration. I refused, thinking He
did to aid me."

Humbled and confounded, he was
driven by the Almighty from his
Tower of Babel.

A beautiful sunset came out upon
the Laurentians, but on what a sight
did it shine. A fire crescent seven
miles long had surely destroyed one
city and wrought terrible destruction
in the other. All left of Hull was
the cathedral and a few factories of
minor importance, while in Ottawa
the thriving district of Chaudiere was
completely wiped out of existence.
Twenty-six million feet of lumber had
been burned and with them the mills
that supplied the poor people with
work. Tonight ten thousand people

were homeless and ten millions dol-
lars worth of property destroyed. The
pitying night tried long to clothe the
hideous scene with darkness, but flame
and fire continued their harsh and
cruel away. In the night there was a
day, but a day like those they have in
hell.

(To be continued)

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New Invention Makes Ford Run 34
Miles on Gallon of Gasoline and
Start Easy in Coldest Weather.
Other Cars Show Proportionate
Savings.

A new carburetor which cuts down
gasoline consumption of any motor in-
cluding the Ford, and reduces gasoline
bills from one-third to one-half is the
pride of achievement of the Air Friction
Carburetor Co., 264 Madison St., Day-
ton, Ohio. This remarkable invention
not only increases the power of all
motors from 30 to 50 per cent, but
enables everyone to run slow on high
gear. It also makes it easy to start a
Ford or any other car in the coldest
weather without previously warming
the motor. With it you can use the
very cheapest grade of gasoline or
half gasoline and half kerosene and
still get more power and more mileage
than you now get from the highest
test gasoline. Many Ford owners say
they now get as high as 45 to 50 miles
to a gallon of gasoline. So sure are
the manufacturers of the immense
saving their new carburetor will make
that they offer to send it on 30 days
trial to every car owner. As it can be
put on or taken off in a few minutes
by anyone, all readers of Our Sunday
Visitor who want to try it should send
their name, address and make of car
to the manufacturers at once. They
also want local agents to whom they
offer extraordinary large profits.
Write them today.—Adv.

Let the Returned Soldier Continue to be Brave, Etc.

(Continued from Page One)

abhor their indecent fashions and
bad manners. You must fight it out
with them till they change—or you
who won the Great War will lose your
own soul.

How grand it would be if you hav-
ing gone to France to fight as a crus-
ader for the right and the noble
should come back home as an apostle
to maintain around you, by word and
example, the high principles that won
the war—to let the women know that
you can distinguish between the pre-
cious and the vile—equally ready to
worship modest womanhood, or to
crush under a pitiless heel the claims
of those who dishonor their sex by
their shameful costume and behav-
ior. Poor things! your grace has not
come to them yet. Help them to get
it.

Brave manhood can and must bring
back to the world modest womanhood,
and thus save the Christian home—
a grander feat by far, and more tel-
ling, than to conquer the world.

Hedonism Reproved.

Cardinal Amette, Archbishop of
Paris, has issued the following pro-
test regarding the immodesty and
hedonism, which has followed so
quickly on the war. His Eminence says:

"At various times we have recom-
mended to the faithful to act ener-
getically against indecent fashions
and immodest dances. These abuses
which are being renewed, oblige us to
insist on this grave duty. We recall
to our dioceses that they should al-
ways observe in their attire the rules
of Christian modesty, which are too
often violated even in church, es-
pecially in the ceremony of marriage.
We deplore that, in spite of the suf-
ferings of so great a number and the
recent sorrows which demand more
reserve and decency, people are begin-
ning again to give themselves up with-
out restraint to all kinds of pleasures.
We condemn anew the dances of
foreign importation, reproved by both
modesty and propriety. Christian
persons can not in conscience take
part in them; and confessors should
take action in consequence in the tri-
bunal of penance."

Alas! Was it "our boys" who intro-
duced into France those "dances of
foreign importation?" Who can fail
to see what crisis to Heaven for
vengeance and calls down scourge up-
on us? Only when we are actu-
ally under the rod, do we stop our
mad race for hell.

U. S. GOVERNMENT wants thousands
men for office positions. \$1000 to
\$1500. Write immediately to Franklin
Institute, Dept. 478, Rochester, N. Y.
for free list positions now open.—Adv.

Girls and Young Ladies!
During the holy season of Lent
think seriously of the great merit of
the religious life, and pray the "kindly
light to lend you on." Those who think
they would like to serve God for life
in religion may write to Our Sunday
Visitor, and we shall have literature
sent to them. Address "S," care Our
Sunday Visitor, Huntington, Indiana.

Our Sunday Visitor has a large
Printing Plant of its own and is
able to print your catalogs, reports,
magazines, stationery, and what-
ever else falls within the range of
the up-to-date press.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who
seek information through this Bureau must not become impatient if the answer to
their queries does not appear for several weeks after we receive same.

Always direct ques-
tions to BUREAU OF
INFORMATION or to
DEPT. G. in separate
envelopes. Questions should never be
written on same sheet with subscrip-
tions.

A friend and I had an argu-
ment about Baptism. He said
he could administer the Sacra-
ment of Baptism to a non-Cath-
olic adult, in case of necessity,
and it would be acceptable as
though performed by a priest.
My contention is that any per-
son can baptize an infant in
danger of death, but an adult in
danger of death, may have per-
fect contrition for his sins and
a strong desire to receive Bap-
tism and this will be acceptable
to God, if there is no priest to
baptize him. One of us is wrong
and if I am the one, I wish to
correct my belief.

Your friend is correct in his
contention that any one may
baptize in case of necessity.
This case of necessity is not
limited merely to infants in dan-
ger of death, but embraces all,
whether adults or those who
have not reached the age of rea-
son. If an adult is in danger of
death, as a result of an accident
or through sickness or any
cause, he can and should be bap-
tized, should he desire to receive
Baptism. If the priest can be
summoned quickly, he should be
sent for. However, if there be
danger of the man dying before
the priest arrives, then some
competent person should bap-
tize him. If the dying man is
conscious he should be instruct-
ed on the following points:

(1) The existence of God, the
Creator of all things; (2)
God rewards the good and pun-
ishes the wicked; (3) There are
three divine Persons in God;
God the Father, God the Son and
God the Holy Ghost; (4) The
Second Person of the Blessed
Trinity became man, suffered
and died for the sins of men;
(5) Christ, the Savior establish-
ed His Church; (6) He gave to
His Church seven Sacraments,
the first and most necessary of
which is Baptism. Instructions
on these principal truths can be
given in a few moments of time.

Then an act of sorrow for past
sins should be elicited together
with an expressed wish to re-
ceive Baptism. When this pre-
liminary instruction is ended,
(and if danger of death is im-
mediate these instructions
should be made as briefly as pos-
sible) take common water, pour
over the head of the one to be
baptized (taking care that it
touch the skin and not merely
the hair of the head) while at
the same time say these words:
I baptize thee in the name of the
Father, and of the Son, and of
the Holy Ghost.

It is the teaching of the Cath-
olic Church that Baptism of De-
sire will take the place of Bap-
tism of Water, should one not be
able to receive the latter. Should
there be present one who can
baptize and who wishes to do as
the Catholic wishes done, then
the Baptism of Water should be
given.

In the event that an adult is
unconscious and if is not known
whether he was baptized or
whether he had at least a virtual
desire to receive Baptism, he
may be baptized conditionally.

Who may baptize solemnly?
Bishops, the successors of the
Apostles, to whom Christ said:
"Going therefore, teach ye all
nations; baptizing them in the
name of the Father, and of the
Son, and of the Holy Ghost,"
may confer solemn Baptism.

Priests, the assistants of the
Bishops, can baptize in a solemn
manner. Bishops and priests
are known as the ordinary
ministers of Baptism. The Dea-
con is the extraordinary minis-

ter of this Sacrament, but except
in case of necessity, he may not
baptize unless delegated to do so
by the Bishop or the pastor of
the place.

How soon after birth should a
child be baptized?
The law of the Church re-
quires that the child be baptized
as soon as possible. Realizing
that her children live in many
varied circumstances that would
mitigate against complying with
an iron-clad law, the Church
leaves the matter to the con-
science of the parents. The
tiny thread of life is so frail that
the new-born babe may be
snatched away by death and for
this reason parents should ar-
range for the child's baptism
without delay. Should death
threaten and it be impossible to
bring the child to the church,
then the priest should be called
to the home. If there is not suf-
ficient time to summon the priest
some capable person should bap-
tize the child, and if it survive
it should be brought to the
Church, that the priest may
supply the ceremonies of solemn
baptism. Theologians agree that
notable tardiness in having chil-
dren baptized is mortally sinful.

A non-Catholic wanted me to
ask you to publish the answer to
this question: Where was Christ
born from the time He was twelve
years old until He was thirty?
He says that he cannot find any
account of His whereabouts.

The Sacred Scriptures clearly
state that Christ left the Temple
and with His parents went to
Nazareth. In the gospel according
to St. Luke, Chapter II, verse
51, we find these words: "And
He went down with them, and
came to Nazareth, and was sub-
ject to them." History tells us
that the Holy Family dwelt in
Nazareth at the time of the
death of St. Joseph, and Christ
was frequently referred to as the
Nazarene, indicating that he
was a man of Nazareth.

I see you carry an ad for
cigars. Does the Catholic Church
believe it no harm to use to-
bacco?

The Church does not consider
it harmful to use tobacco in a
moderate degree. It would be
wrong to use tobacco to excess
if this excessive use ruined the
health or impaired one's usefu-
ness in his work, etc. The
moderate use of tobacco would
not be considered wrong by any
sane person despite the frantic
attempts of the hysterical pro-
fessional reformers of

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